THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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For the Western Luminary.

BIOGRAPHY OF JOSEPH TRIMBLE.

The following memoir prefers no claim to originality, either of style or of matter. It is a simple narration of such prominent facts as the writer could glean concerning one, whose history, for the instruction it affords, and the holy example it exhibits, deserves to be had in remembrance in "*all the churches.*" It is, indeed, but an humble stone that is erected to the memory of the departed; and it has nothing attractive to the curious, the tasteful or the gay: those individuals in whose hearts remembrance is long cherished, will gladly read a monument that contains *merely* the inscription of their friend's *name.* This will be amply sufficient to restore his image to their minds, to bring into view all the lineaments of his character, to excite afresh the bleedings of the heart, and to reproduce all their endeavours to imitate their friend's excellencies, and follow him as far as he followed Christ. And, if others share not in our sorrow and feel no excitements of holy emulation, at least let them pardon an attempt, which friendship and affection prompt:—that of erecting a lowly monument to a friend, and of paying a tribute to his memory.

JOSEPH TRIMBLE, the subject of the following biographical sketch, was a native of the state of Pennsylvania. He was born not far from the village of Shippensburg; but at what particular period has not been ascertained. Perhaps it was about the year 1794 or 1795. His parents cultivated a farm, and were both communicants in the Presbyterian church of which Dr. Cooper was pastor; by whom it is probable Mr. T. was baptized in his infancy. Nothing peculiar seems to have marked the period of his childhood; and not until he was about 14 or 15 years of age, does he appear to have been the subject of any very deep religious impressions. Obedience and respect to his parents and others always characterised him; but not till the period just mentioned, when his first proper and abiding convictions of depravity and exposure to divine wrath were experienced, is he to be considered, in the strict use of the word, a religious youth. Doddridge's Rise and Progress, a book wonderfully efficient as a means both in arousing the careless and directing their views to Jesus Christ, and in edifying the believing, was the instrument of Mr. T's original religious convictions. Soon after this time he became a communicant in the presbyterian church. Here he remained till October 1817, when he was dismissed by the Rev. John Moody, at that time his pastor; who certifies in his letter of dismission, that Mr. T. "*is in full communion, in good standing, free from any charge, or ground of charge.*" This

is all the knowledge the writer has as to his early religious feelings and moral habits.

A thirst for literature and scientific pursuits was felt by our friend at an early age; and so forcible as to induce him to strive for the acquisition of knowledge, even in unpropitious circumstances. His mother, now a widow, boarded in her house a number of boys who received tuition in Latin and Greek at a neighbouring Academy. Their books, unoccupied at night, were eagerly seized by Mr. T.; who for a considerable time made himself master in the evening of what the others had learned during the day; till, at a more favourable season, he also became a student in the Academy. Here he soon was ranked among the most industrious and successful. Such a fact as this may not appear at first view, uncommon; but let it be remembered that Mr. Trimble was at this time obliged to labor for his maintenance. Part of the day was always occupied on a farm, the owner of which was abundantly satisfied in receiving his labor as the price of his boarding. At the same time the relatives of our friend were willing to assist him; but from the first he seems to have been averse to any gratuitous aid, resolving to make every honest effort to remain independent, and not to be burthensome to others.

How long he remained at the Academy, and when he entered college, are points not well ascertained. He became, however, a student of Jefferson College in Pennsylvania; where he soon established, and maintained till the last, a character for industry and integrity, and made many substantial literary acquirements. Having at length received a diploma bestowing a bachelor's degree, he undertook the superintendance of an Academy at Newtown, in the eastern section of his native state. The discharge of his new office gave great and general satisfaction; and having continued teaching about a year, he departed in the confidence and with the good wishes of his employers.

To qualify himself for the ministry of the gospel was, from an early period, the object of our friend's studies, and he was now admitted a member of the Theological Seminary of the Presbyterian church, at Princeton New Jersey. This was in the Spring of 1821. In the Fall of 1823 he was dismissed at his own request, with the certificate of the Professors testifying to his regular and upright behaviour as a student and a christian: and it may safely be added, with a full persuasion on their part of his great piety, solid attainments and capacity for extensive usefulness. From the Seminary he returned to be examined by the Carlisle Presbytery, under whose care he had previously placed himself; where, having undergone the usual examination, to the satisfaction of the Presbytery, he was licensed as a probationer to preach the gospel. This took place at Gettysburg, on the 8th day of October 1823. Shortly after this interesting event Mr. T. was appointed a missionary for six months in the state of Indiana, by the board of missions acting under the authority of the General Assembly. Accordingly he departed for Indiana, and in a few weeks arrived at Corydon in that state; where his missionary labors commenced. In this town and its vicinity he preached about two months; & during the remaining four visited all the principal towns and settlements of the state. At the close of his missionary engagement he was solicited by the congregation at Madison to become their pastor; to which overture he finally assented; and measures were accordingly taken to have him ordained and installed in his office.

A day was appointed for these solemn duties; and the members of the Presbytery had assembled at Madison. But the wise disposer of events had determined that the sanguine hopes of the congregation and the ministers

should be disappointed:—the very day that should have witnessed his ordination, beheld his death! The brethren that expected to aid in his installation, hung over his dying bed, and followed his body to its mournful receptable! How widely do the intentions of mortals and their great Creator differ! *We* fondly imagine that our services are necessary and important; but *He*, by such dispensations, corrects these illusions, and teaches that human agency may be dispensed with, or that other and more excellent instruments may be employed.

Such is a very brief outline of Mr. T's history. The scanty materials furnished the writer necessarily forbid any other than an imperfect sketch. Some few M.S.S. of his departed friend, and a personal and intimate acquaintance with him for several years, will however furnish matter for a more full account of his character.

Among his original characteristics may be named industry, perseverance and independence. Piety undoubtedly was his chief *excellence;* but philosophically speaking was rather an accidental than a primary quality; at the same time it gave a proper direction to his essential faculties, and rendered them more prominent than, otherwise they might have appeared. These qualities were perceived at an early age in our friend; and instead of vanishing as he increased in years, "*they grew with his growth, and strengthened with his strength:*" and appeared at length lines in his character so large and well defined as were alone sufficient to designate it. His first application to books and acquisition of knowledge, previous to entering college, under circumstances appalling to a less resolute mind, and his success in college, are evidences of this truth. Add to which the testimony of Dr. McMillan, former president of Jefferson college, that "*Mr. T. was among the best scholars of the institution.*"

It may be mentioned also, that our friend while in college was diligent in his attendance on all the societies there; and at the same time, paid attention to the study of divinity, and maintained a full and frequent epistolary correspondence. In the Theological Seminary his industry, perseverance and indepen ence were very conspicuous. The class into which he was admitted was fully three months in the advance. Hence to overtake it was a matter of no small difficulty; as many who have failed in similar attempts can testify. Difficult, however, as this task was, our friend, notwithstanding, accomplished it; and at all the examinations stood, in point of information, upon an equality with his fellows: and had the regulations of the institution warranted it, he would have received such a certificate as is given only to graduates. This, however, his comparatively short connection with the Seminary prohibited. But Mr. T. did not barely overtake his class. During his continuance at the Seminary he was constantly engaged in teaching, either in private families, or as an assistant in the Academy. Besides, he acquired much information as to several subjects not in the least connected with the ordinary ones of the Seminary; and alternately every week imparted religious instruction to a society in the village; added to which, he was an active member of the Sabbath School and of the Tract and Bible Societies of the place; all of which united made constant and large demands upon his time. In the mean time his seat in the Seminary was rarely vacant. He was remarkably punctual in his attendance upon all the recitation and lectures of the Professors, and in meeting the various literary societies of which he was a member. It may be said almost literally, that he "*spent no moment, but in purchase of its worth.*" Often when passing his window at a late hour of the night has the writer seen the pale rays

of his lamp; and upon going by at the dawn of the morning has again beheld its glimmering:—so late did our friend usually retire and so early was he wont to rise.

Poverty urged him to teach. And this method of aiding himself he preferred to receiving the assistance of his friends; which was cheerfully offered. Doubtless he had satisfactory reasons for rejecting their bounty; and his conduct is an evidence of his noble and independent soul, which determined him as far as possible to rely on no human exertions but his own. As a teacher he was well qualified for usefulness His manner was mild, yet firm, and he united sweetness and severity; hence he gained the love of his pupils while he ensured their respect and obedience. He was well informed on those branches he professed to teach; and his scholars, when examined, always manifested the skill and accuracy of the preceptor.

When we follow Mr. T. to Indiana, in which he performed a missionary tour of six months, the lineaments of his character stand out with great prominence. Among modern missionaries he may be regarded as most indefatigable and laborious; and his employers may well be satisfied with the nature and extent of his services. Stripped of all those incidents which render the journal of a missionary interesting, the general outlines of our friend's services are as follows:—he travelled during his mission "960 *miles, preached* 179 *sermons formed one Bible Society, and* 3 *missionary associations. instituted two prayer meetings, and was an instrument in awakening a number of souls.*" After the expiration of his engagement to the Board of Missions, he preached in Indiana 22 sermons, to which if we add 32 sermons prior to his entering the state, they will make an aggregate of 233 sermons from the time of his licensure till that of his death;—a period of about 10 months. It is almost one sermon for every day! Nor were his sermons void of effect; but from the seed now springing up, were greatly blessed both in the conviction of the thoughtless and in the edifying of the church. His health from such abundant labors was unquestionably impaired; and the only extenuation for his imprudence is his zeal. As he looked round on the devastations of Zion sitting in her solitary places, his soul powerfully moved him to repair her wastes and build again her walls; and as he contrasted the extent of the work with the brevity of the time, he felt the necessity of a most prompt and unwearied diligence. Health he should not have neglected; yet a noble soul, "*winged with love and fired with zeal*," is prone to forget what, though comparatively unimportant, still claims a share of attention.

Some may be ready to enquire how Mr. T. accomplished his arduous labors. Without supposing any extraordinary share of mental endowments, it is remarked, simply by a rigid adherence to system. Every one who has conducted either his studies or his business, by a well ordered plan, knows the utility of such a course; and he is almost inclined to admit that any system is preferable to none. Such seemed to be our friend's maxim; and ever since the writer knew him he paid scrupulous attention to method, having for all his various duties and studies appropriate seasons. And since his decease there remain among his papers written schemes for diverse purposes. By these it appears that his correspondence, his literary pursuits, his preparation for the pulpit, and his intercourse with his congregation, were all to be regulated: and hence also it seems that every moment of the day was assigned to some important pursuit or devotional exercise. His rigid adherence, therefore, to system will of itself account in a great measure for his success; yet his talents were far from inferior. They

were above mediocrity. In assigning them a rank they ought to be classed with the solid, rather than the splendid; with the profound, rather than the beautiful. Our friend's mind was not destitute of imagination; yet possessed so little of this quality that it cannot form a characteristic. Nor did it possess that intuitive power by which some immediately grasp a truth, separate propositions seemingly alike, and detect the slightest mixture of falsehood; yet if slower in its operations, it admitted and examined with caution, and arrived ultimately at the true inference. Besides, it did not often commence the investigation of doubtful or useless subjects, avoiding thus the probability of mischief; while on lawful and profitable ones it was ordinarily as safe in the conclusions, as the mind endowed with a more vivid perception. There seems a difference between minds of these two orders as to subjects of investigation; but whether it be radical, or owing to the influence of religious feeling, cannot at present be enquired. Some minds devour eagerly every species of information, and appear after all but little benefitted; whilst others, if not more nice, are yet less ravenous; and taking no more than can be digested, are continually invigorated. Such was the nature of Mr. Trimble's mind; which though not endowed with that quickness of intuition and liveliness of perception that seem constituents of genius; yet by a sure process ultimately turned the wholesome truths it received into nutrition. He possessed, however, a tenacious memory; and, judging from his facility in acquiring languages, a ready one.

He was not what in popular or rhetorical language is called an orator. His destitution, however, of artifice and affectation, his earnestness, his simplicity of voice, matter and manner, and his evident benevolence and ardent piety, every where rendered him an acceptable preacher: and it is questionable whether he were not more generally esteemed than many, who while superior in elocution, were inferior in simplicity, ardor, disinterestedness and piety. In the instruction of children he greatly excelled;—a task which, to discharge well, is rarely acquired.

His temper appeared equable, not subject either to undue elevation, or immoderate depression. He was also tender, affectionate and social in his disposition; and hence piety in him appeared truly beauteous and attractive. Among the advantages of a Theological Seminary its advocates speak much of the friendships that are there formed, as of the greatest importance; the writer can truly say that he esteems the friendship of the deceased as one of the invaluable blessings of his life; and that he will always cherish it with affectionate remembrance.

Our friend, in the discharge of all his duties, filial, paternal, as a missionary, a student and a temporary pastor, was scrupulously just; a circumstance by far too unfrequent. And this is to be referred to his piety; which, considering him as a regenerated man, may well be termed his most striking characteristic. It was a piety of a very vigorous and healthful growth. It was a flame, pure, constant, ardent. It warmed and refreshed and enlivened his own soul; and seemed to impart the same effects to others. No one who had a spark of divine grace himself could long remain with Mr. Trimble and not become animated and zealous in the cause of virtue and religion:—there was a kind of holy atmosphere around, which it was impossible for a true christian to breathe and not burn. When the class mates in the Seminary enquired for one another's peculiar marks of character, the piety of their brother Trimble, though lowly and unobtrusive, did not long remain concealed; and it soon formed his distinctive feature. And now his companions, who are scattered "towards

the four winds of heaven," when the report of his dissolution reaches them, will, one and all, feel the fullest persuasion that to him "to die was gain;" and that he has departed only to be with Christ.

Death, indeed, is not a safe criterion by which one's eternal destiny may be decided. The life affords the best rule. Yet if calmness and hope in the hour of departing are, after a well spent life and a walk of faith, additional evidence of future blessedness, we have in the case before us abundant reason to rejoice. In the sickness and death of our friend, patience, resignation, joy and hope, were in lively exercise; and never could there be more fearlessness and tranquility manifested at the approach of the King of terrors. Reason was not for a moment unseated during his sickness, till the time that "the silver cord was loosened and the golden bowl broken;" yet from an early period of the disease the faculty of speech was in a great degree lost. Hence the attendants were unable to enjoy much of his conversation. The most of what he said, however, tended to confirm their hopes and enliven their joy, induce a conviction that his soul was serene, and that all was well. A day or two before his death it was asked by one of his friend's: "*Is Jesus with you, my brother?*" He faintly replied, "*Not as much as I could desire.*" "*Are you afraid?*" "*No: perfect love casteth out fear.*" Once he said to a person near him, "*All thy waves and billows roll over me!*" which was the only expression of despondency that he uttered the last two or three days of his illness. On the day he died it was asked, if the state of his soul was comfortable. "Yes," he replied, "*though I have no peculiarly interesting views of Christ, as transcendently lovely and glorious; yet I am enabled to lay hold on the promises.*" Immediately after, he burst into an exclamation: "*What astonishing condescension in the great and glorious God to enter into covenant with his rebellious creature! I have trusted and hoped that my soul was interested in the covenant in which a precious Saviour and all the benefits of his atoning sacrifice were secured to me! These words have often been precious to my soul*—'BY TWO IMMUTABLE THINGS' "—his memory here failing, he said, "*how does it read, brother?*" And upon his friend's repeating the passage, he eagerly rejoined, "*yes! yes!*" The same day he was asked, at a later period, "*if all was calm;*" upon which he replied, "*yes.*" He made several other remarks indicative of his confidence and tranquility; and once or twice exhorted his attendants on the great subject that was dearest to his heart:—but it would swell this narative too much to be more particular.

His approach towards the dark valley was very gradual. For hours previous to dissolution his extremities were cold; his pulse had ceased to beat; and death had impressed his seal upon his features. Of this he was conscious. But it created no alarm; and he appeared to contemplate the last enemy with the same serenity he would a friend. With much tenderness of manner he took leave of those around the bed, among whom were several that had been his companions in study at Princeton; and then, as if done with all earthly things, he prepared for entering into the eternal world. The tide of life was now rapidly ebbing, and the symptoms of his departure became more frequent and visible; yet were they so unaccompanied by pain, or convulsion, that the by-standers could scarce believe that it was the work of death. Two of his former companions in study now sung the hymn in Watts, commencing—"*Death cannot make our souls afraid.*"—It was about ten minutes before his soul fled; his tongue was already motionless and his eyes fixed;—but his hands, with their last motion, were raised in triumph; and his

pale countenance was lighted up with a smile of exultation. We all crowded around his bed. His hands were lying gently on his bosom. His features were undisturbed. There was no pain, no shivering, no convulsion. An interrupted breathing, like stifled sighing, indicated that he was just expiring. But before the eye, or ear of the spectators, could inform them, our brother was asleep in Jesus! Even while it was thought that the spirit lingered in the clay tabernacle, it had gone! An appropriate hymn was sung; and a prayer, thanking God for our friend's piety, useful life and happy death, was offered: and as we knelt around the body each heart said "*let me die the death of the righteous, and may my last end be like his!*"

The next day the corpse, followed by a numerous and mourning people, was laid in a grave adjoining that of the Rev. Thomas Searle's; who had preceded Mr. Trimble in the charge of the Madison congregation. The clod of the valley was soon heard to fall upon his coffin; and in a few moments the earth closed over him forever! Yet he sleeps in the dust only till the glorious resurrection morning; when the archangels trump shall break the bars of his prison, and he with all the redeemed shall meet the Lord in the air! Even so come, Lord Jesus! Come quickly! Amen. B. R. H.

REVIVAL OF RELIGION IN GERMANY.

To the Editor of the (London) Baptist Magazine.

Sir,—Two pious German ministers of the reformed church, named J. Christian Reichardt, and J. George Wermelskirk, gave me this morning, the following account of the revival of religion in Germany.

It was not till since the close of the war, that any general attention was excited respecting evangelical religion. Five years ago there were five or six ministers belonging to each of the churches in Berlin, which amount to twenty-one, but not any of them evangelical persons; now there is no church where there is not, at least one pious, evangelical pastor, preaching the doctrines of the Gospel, and adorning it by their conduct.

In the University of Berlin, there are thirty or forty pious students. One of the professors, of the name of Tholock, about twenty five years of age, who knows fifteen languages, is in the practice of receiving these every Wednesday at his own house, for the purpose of giving them religious instruction. About ten of these usually associate with my informant on a Saturday evening, at the University, for praying with them, and for reading and expounding the Scriptures. Four of the professors in the University are pious, evangelical men. One of these, named Neander, Professor of Evangelical History, is a converted Jew, of good reputation, and considerable standing.

When Professor Tholock was, some time since, at Copenhagen, he inquired for a long time in vain, at the University, after pious young men: at length, by accident, a person, who called at the inn, was discovered by him, as being of that character, and he introduced him to a considerable number of pious youth who were earnestly seeking after God.

The pious students, who have been mentioned as at the University at Berlin, were from different German Universities, and their statement respecting them was, that in all of them there were devoted youths, consecrating themselves to the service of God.

At Erlangen, in Bavaria, there are in the University three Professors; one of whom has the reputation of being one of the most learned men on the Continent.

At Basle, in Switzerland, they were

informed by one of their companions, that, in the year 1818, about twenty young men were bro't to know the grace of God in truth. As they had no evangelical instructors, they frequently met together for reading the Scriptures and prayer. One of these is engaged by the London Society for promoting the conversion of the Jews; and another named Burkhardt, brother to the late excellent Missionary of that name, is an assistant minister with Dr. Steinkopff, in the Savoy, London.

At Albufelt, in Prussia, there is a minister of the Lutheran church, named Doeing, the Apostle of the age. He pays particular regard to young persons; on Monday evening he collects at his house about two hundred unmarried men; and on a Wednesday evening, about forty young ladies; for the purposes of giving them religious instruction. He is indefatigable in visiting the prisons and hospitals, distributing religious tracts, and has been the instrument of the conversion of many to the knowledge of Christ. In all this vicinity, the churches are supplied with, at least twenty evangelical pastors. The people, when they want a minister, no longer inquire for those who are distinguished by their literature; but they say, when one is recommended to them, "Is he a pious minister?"

A minister named Gouard, about thirty years of age, who preaches in a church in Berlin, has an extensively crowded congregation of six or seven thousand hearers: he lately preached seven sermons, from "Ye must be born again." The churches are forsaken where the Gospel is not faithfully preached.

The same spirit of opposition exists there as in this country against evangelical religion.—If they observe any to listen attentively, or appear serious and devout, they call them by way of reproach "Head-hangers."

These revivals are attributed to the establishment of Bible and Missionary Societies; and the work of conversion has been so rapid, especially among students in the Universities, that scores of pious youths are burning with ardor to be employed in Missionary labours in any part of the globe.

JOHN RANDOLPH AND THE QUAKER.

A friend communicates the following anecdote:—A Quaker, being on a passage to New-York in the same steamboat with John Randolph, took occasion to form an acquaintance with him. "I understand," said he, "thou art John Randolph." "Yes, sir," he replied. "I have a high esteem for thy character save in one particular." And what is that? "While thou art a valiant defender of the rights of freemen, I am told thou dost retain thy fellow men in bondage!" Your charge is true, said Mr. Randolph, but what shall be done? "Thou must set them free." Well, I will make a proposition to you. I have a hundred slaves—I wish them to be happy. Now, if you will take them off my hands, and bind yourself to pay me their worth, only in case you do not place them in so good circumstances as they now are, they shall be yours. The Quaker did not expect this—he hesitated. Mr. Randolph then offered to give him ten days to consider on the subject. After a brief season however, the Quaker declined the proposal.

Now there are two or three inferences to be deduced from this narration. 1. We at the north are too apt to condemn indiscriminately our southern brethren for holding slaves—when, to set them free at home would be certain insurrection, and when there are not the means for sending them abroad. 2. Are there not many liberal minded men in the southern states, who, like John Randolph, would give freedom to their slaves, were they sure of their being suitably provided for in a foreign

country. 3. How important that the colony in Africa should be speedily taken under the patronage of government, or otherwise so sustained as to give confidence to all our citizens and to the blacks themselves.—*Teleg raph.*

THE LUMINARY.

LEXINGTON:

WEDNESDAY, NOVEMBER 17, 1824.

To Subscribers.—Those who have not yet paid, are informed, that *Three Dollars* will be received in full for the year, if paid previous to the expiration of the first six months, but if payment is delayed until the expiration of that period, *Three Dollars and Fifty Cents* will be required.

We exclude from our columns of the present week, several original pieces, to make room for the long, but interesting obituary notice of the late Jos. Trimble.—Its length we are persuaded will need no apology to the pious and enlightened reader.—It is at the particular request of the author, that we insert the piece unbroken in our paper.

FROM THE LEGISLATURE.

A Memorial of Mr. John Scott, of Scott county, is before the legislature of the state, proposing to take the penitentiary-system for the next 7 years under his charge and at his own expense.

A Committee has been appointed to enquire into the CONDUCT OF THE JUDGES, and report an address for their removal, if thought necessary.

A bill has been reported to reduce the expenses of the Commonwealth's Bank, by removing the clerks of the institution, and curtailing the salary of the president of the parent bank.—Also a bill to remove the seat of government—site not selected.

The treasury of the state, during the last year, ending October 10th, received, $257,122 97

Remaining then in the treasury, 12,984 87

Making a total of $270,107 84

During the last year, lawful demands on the Tr. 305,562 38

Deficiency, $35,454 54

PRESIDENTIAL.

Pennsylvania has undoubtedly given an overwhelming vote in favor of Jackson. Kentucky is as decidedly in favor of Clay.

From what follows it will be seen that Ohio also is Clay's—also Missouri,

From the Reporter.

OHIO.

The Presidential election in Ohio has terminated as was expected, in favor of Mr. *Clay*. The following letters were received by yesterday's mail:

"COLUMBUS, Nov. 9.

"Mr. CLAY *has got the sixteen votes of Ohio*, beyond the possibility of doubt. We have now heard from every county in the State except Dark, which can only give 300 votes in all. and Mr. *Clay's present majority is* 897 *votes.* Dark will not probably vary the majority more than a dozen. It is now 7 o'clock P. M. The Governor arrived here since sundown. To-morrow the votes are to be opened in the Secretary's office and counted. The Columbus Gazette of Thursday will give the votes of the counties separately.

T. FLOURNOY."

"COLUMBUS, Nov. 10.

"The pool books are received, and from the best information I have been able to obtain from the Sheriff's, Mr. CLAY has a *majority of about* 1000 *votes*, unless the poll books should be set aside.

(Signed) R. OSBORN."

The Editor of the Reporter has received no certain intelligeace from Indiana or Illinois; but Missouri has voted as was expected, for HENRY CLAY.

Blessed effects of reprieving murderers!!

HORRID MURDER!

Was found, on last evening, near the road leading from Daniel Clark's mills to Benjamin Ball's, about one mile from said mills and about five miles from Mayslick, the body of a man supposed to be a traveller, and believed to have been dead about seven or eight days. His throat was cut from ear to ear; several large wounds on his head, two on his shoulders, and a cut on his left thumb.—His shirt was marked with the name of "*Francis Baker, No.* 9." Also was found, seven or eight days ago, a pair of saddlebags about half worn, both ends cut open—supposed to belong to the deceased. His shirt, vest, gloves, and saddlebags, may be seen at Mr. Nathaniel Kirk's, in Mayslick, Mason county, Ky.

WM. REID, j. p. m. c.

November 9th, 1824.

LA FAYETTE.

Whatever concerns Gen. La Fayette, is so much the affair of the American people, that no apology is thought necessary for publishing the following letter from him addressed to Mr. Clay, communicating his intention in regard to visiting the Western States.—*Adv.*

On board the Steam-Boat near Yorktown,

OCTOBER 19, 1824.

MY DEAR FRIEND—Your kind congratulation and affectionate letter are new testimonies of those sentiments which I am proud and happy to have obtained from you, and which are most cordially reciprocated. I am now on my way to the anniversary meeting at Yorktown, and shall from thence proceed to Norfolk, Richmond, Monticello, Montpelier, and again to Washington; where I intend to await the meeting of Congress. It is my fond determination to visit the Southern and Western States, and I anticipate the pleasure to find myself under your friendly roof at Ashland. But it cannot now be before I have met you at Washington, where every motive of propriety, respect, and gratitude, demand my early visit to the members of both houses, whose unanimous invitation has called me to the most honourable and gratifying enjoyments in which the human heart can delight. I am happy to think the time is not far removed when I shall have the pleasure to present you in person the expression of my high regard and most sincere affection. My son desires his best acknowledgements and respects to you.

Most truly your grateful friend,

LA FAYETTE.

The number of Revolutionary officers, who met General La Fayette in Richmond on the 26th instant, is 40.

Before General La Fayette left New-York for the South, he passed an evening with the family of his deceased friend General Hamilton. Mrs. Hamilton and most of her children were present. During the visit the original letters which passed between the two Generals in the year 1789, were produced and read.

Extract of a letter from a gentleman in Paris, to his friend in New-York dated Sept. 10th.

"Should you send any newspapers or publications relative to our friend the General, direct to Mr.——, with

request to send by *private hand* or diligence; don't put my name, *or Paris*, on the subscription. *The Censure* would not, and has not, allowed the General's arrival to be mentioned in the newspapers; but by and by when we get matter enough, the whole of your doings will be given in a pamphlet."

GREECE.

Extract of a letter from Leghorn, dated 1st September:—"There arrived here to-day a vessel from Salonica, the captain of which deposed at the Office of Health, that more than 4000 Greeks made a descent on Epanomy with more than forty boats, the most of whom were from Scathos and Scopelos, and attacked and beat completely the Turks who were there. The Pacha, having heard of this defeat, flew to their assistance with two thousand men, cavalry and infantry, and four pieces of cannon, but he was also beaten, and he lost more than 200 men, with his cannon, and was obliged to retire to Salonica. The 2d of August, the Turks returned to attack the Greeks, but were again repulsed. After this combat, the Greeks embarked, and went to Salinis, which is still nearer Salonica, where they were again attacked by the Turks on the 3d and 4th August, but these latter were once more repulsed. The Greeks then left Salinis, and landed at Caterini; but the result of their movement is not known, as the vessel sailed before any thing further had taken place." The said letter from Leghorn confirms all that has been stated concerning the re-capture of Ipsara. It further adds, that the papers of Missolonghi, which have reached Leghorn, relate that 3000 Greeks, under the command of Constantine Botsaris, brother to the hero, Marco Botsaris, who lost his life at Carpenitza, like a second Leonidas, descended at the Messinian Gulf. Another body of 3000 Greeks landed at Gastorini, and another also, of 4000, at Patras, under the command of different Generals, to besiege that fortress. As soon as the Greek government heard that the Egyptian fleet had quitted Alexandria, they sent part of its fleet to attack it, and to watch its motions, and very favorable results were expected, since the troops who composed that expedition are an assemblage of Arabs, Negroes, and Albanians.

Greek Fund.—The Committee have recently remitted the balance remaining in their hands, amounting to $66496 65, making at the exchange of 11 per cent. 1311*l.* 8*s.* 8*d.* The whole sum remitted by the New York Committe will then amount to $38,401 94.

[*N. Y. American.*

Office of the Southern Patriot.

CHARLESTON, Oct. 16–2 P. M.

Havana, Oct. 7.—We have nothing new respecting the Republics of South America—and no piracies are known to have been lately committed on the coast of this island. Yesterday the Spanish Armada or flotilla (which sailed from this port about the middle of last month, in search of pirates,) consisting of 2 brigs of war and 8 barges, or launches, returned from Cayo Romane, having captured and put to death a great many pigs and fowls, &c. but no pirates.—The barges brought in as prisoners, several bunches of plantains —so endeth the second lesson.

"The King of France with forty thousand men,
Marched up a hill, and then marched down again."

The entire population of the Colombian Republic is estimated, in a Caracas newspaper, at 2,644,600 souls.

From the Pacific.—Advices have been received in Jamaica from Panama and Chagres to the 1st September, many days the latest. They report,

that Bolivar's army still remained in the departments of Guayalos and Truxillo, and consisted of 8000 Columbians and 4000 Peruvians. That the troops which had been sent to him from Chili had been ordered home, in consequence of their Chief, Rivaguero, having been superseded by Bolivar. That the Spanish army in Peru amounted to 20,000:—That Bolivar was suspected of ambitious views; and that his object was to become Emperor as well as Dictator:—That for accusing him of this design, two Columbian Colonels, and a Lieutenant Colonel had been shot; and that both the Buenos Ayrean and Chilian governments were opposed to Columbia, which they consider as a common enemy.—These accounts evidently are coloured by persons hostile to the Columbian Republic; but they show, that the reports which have been circulated for weeks and months, that Bolivar had recaptured Lima and Calloa, were forgeries, and that he had been long inactive.—*Bost. Cent.*

From a late Foreign Journal.

A *Jeu-de-mots* in the popular Comedy of "Pride shall have a fall," has been much admired, it is the answer of *Torrento* to the Colonel, when he offers him his wardrobe, which he refuses, saying, "My clothes shall sit yet lighter on me before I take up *the abandoned habits of the Hussars.*"—The following, however, if not the better, is at least the more original of the two.—On the formation of what was called the Coalition Ministry, Mr. Erskine was appointed to succeed Mr. Dundas, (afterwards Lord Melville) in the important situation of Lord Advocate for Scotland. On the morning of receiving his appointment, he had an interview with Mr. Dundas in the outer Parliament House; when observing the latter had already resumed the ordinary stuff gown, which all practitioners at the Scottish Bar, except the Lord Advocate and the Solicitor General of the time being, are in the custom of wearing, he said gaily, that he "must leave of talking, and go and order his silk gown to be made."—"It is hardly worth while," said Mr. Dundas, drily, "for the time you will want it you had better borrow mine." Mr. Erskine replied, "From the readiness with which you made the offer, Mr. Dundas, I have no doubt that yours is a gown made to *fit any party;* but, however short my time in office may be, it shall never be said of Henry Erskine, that he put on the *abandoned habit* of his predecessor."—*Scotsman.*

Hayti.—Emigration to Hayti (says the National Advocate) is progressing with unexampled rapidity; it is not a mere experiment, but vessel after vessel is despatched. It is expected that the ship Concordia will sail this day, with 160 coloured persons of both sexes. The Post says, that "six vessels at Philadelphia, one at Port Elizabeth, one at Alexandria, and several others at Baltimore, are on the eve of sailing for the same destination. It is calculated that between 3 and 400 of these persons will leave the United States within a few days, and that every fortnight additional numbers will be shipped off under the direction of President Boyer's agent, who pays the expense of their transmission, by authority of the Haytien government. One hundred of those about to sail from this port, are from the State of New-Jersey, and there can be no doubt that the great advantages held out, will induce the mass of this part of our population to withdraw from the country."

A vessel with 150 Colonists for Hayti, has sailed from New York. It is said the Haytien Agent has engaged twelve vessels at Philadelphia and Baltimore, to convey other emigrants.

N. Y. Statesman.

The following discovery has been announced at Munich:—Lieutenant He-

benstreit has invented a process by which he makes a species of caterpillar spin a kind of wadding, which is of a fine white colour, and water-proof. He made a baloon of this stuff, and raised it by means of a chafing-dish with spirits of wine, in the large ware house where he keeps his caterpillars at work. He makes them trace ciphers and figures in the wadding. He accomplishes this by moistening outlines of figures or letters with spirits of wine. The caterpillars avoid these tracings. and spin their web around them. Thus any fine figure which has been drawn is represented in the stuff. A piece of wadding seven feet square, perfectly pure, and as brilliant as tafieta, was made by about fifty caterpillars between the 5th and 26th of June.

[*Ch. Adv.*

INDIAN SHREWDNESS.

How does it happen that the Indians are all red in their complexion? Why is their complexion different from ours?"

In reply he asked, "What is the signification of the word *Adam?*" Some of the circle being ignorant of the meaning of the term, and others choosing he should make his own comment upon it. referred the question back to himself. "Its original meaning," said he, "is Red, or Earthy." This answer sufficiently explained his opinion on the subject, viz. that the Indians were precisely of the same complexion that Adam was when he came from the hand of his Maker and received his name.

This answer very naturally suggested another question, viz. If red, or an earthy colour, was originally our complexion, how is it, that we are of a different complexion—why are we white? In reply he said, you recollect that in the days of Elisha, the prophet, Naaman, captain of the host of the king of Syria was a great man with his master, and a mighty man of valour; but he was a leper. The Syrians had brought out captive a little maid from the land of Israel, and she waited on Naaman's wife. She said to her mistress, would to God my lord was with the prophet that is in Samaria, for he would cure him of his leprosy. This was told to the king, who immediately sent Naaman with letters to the king of Israel. When the king of Israel had received the message from the king of Syria to heal his servant of his leprosy, he rent his clothes and said, "Am I God, to kill and to make alive, that this man doth send unto me to cure a man of his leprosy?" When the prophet Elisha heard of it, he sent to the king that Naaman should come to him and he healed. So Naaman came in great pomp and splendor, with his chariots and horses, and stood at the door of the house of Elisha. So Elisha sent a message unto him that he should go and wash seven times in Jordan and be clean. But Naaman went away in a rage, and said, I thought he would come out to me, and stand and call on the name of the Lord, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? So he turned and went away in a rage. His servants said to him, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then, wash and be clean. So he went and washed, and his flesh became like a little child's. He then offered gifts and rewards to Elisha, but he would not accept them. But Gehazi went after Naaman, and received two talents of silver and two changes of raiment, and his servants deposited them according to the direction of Gehazi. Then he went and stood before Elisha. He asked him, whence comest thou, Gehazi? And he said, thy servant went not whither. And he said, went not mine heart with thee, when the man turned again from

his chariot to meet thee? &c. The leprosy therefore of Naaman shall cleave unto thee, and unto thy *seed for ever.* And he went out from his presence a leper, as white as snow.

Being in haste, the Indian Elder mounted his horse and left us to our reflections, whether we were the immediate descendants of Gehazi, and received our complexion from him.

[*Boston Telegraph.*

An extraordinary instance of Conversion in extreme Old Age.

At a village in the Hastings Circuit, where the Gospel has been recently introduced by the Methodist Preachers, a poor labouring man was induced to hear the joyful "sound." By the blessing of God, it proved effectual to his salvation. Having felt the power of divine grace himself he was anxiously concerned for the spiritual welfare of others. One of the first objects of his solicitude was *his mother.* She was upwards of ninety years of age;—deaf, dimsighted, and very infirm; totally in the dark as to the nature of true religion, and altogether unconcerned about her best interests. The preaching was removed to her son's cottage, which was situated about a mile from his mother's residence;—he wished to bring her under the sound of the Gospel; but *her* infirmities, and *his* poverty, presented considerable difficulties.—She could not walk;—he had no conveyance, and could not afford to hire one. His intense desire for her salvation however surmounted all hindrances.—He borrowed a cart,—put himself in the place of a horse;—and regularly drew her to his house on the Sabbath-mornings, and back again to her home in the evenings, when the weather would permit. Being thus brought to hear the word of Reconciliation, divine light shone into her mind;—her conscience was awakened, after a slumber of ninety years, and she began to "call upon the name of the Lord." The God of all grace hearkened to her cry; lifted upon her the light of his reconciled countenance; and made her happy in the enjoyments of his salvation. It is a singular fact that she can now see better and hear better than she did before; and the great change wrought in her mind has been the occasion of producing such a change in her appearance, that she looks several years younger than she did a few months since. JOHN GEDEN.

[*Wesleyan M. Mag.*

A Lay Missionary.—Dr. Morrison, about 18 years since, was sent to China by the London Missionary Society, to use his own words, as "a Lay Missionary,—a sort of mathematician, sent to gain, if practicable, a residence in yonder region." And what has been the result of the experiment? What has God accomplished by the instrumentality of this layman? The acquisition of the language was supposed to be attended with so many obstructions as to be scarcely possible. But after 17 years residence in China, Dr. Morrisou has gained so full and accurate a knowledge of Chinese literature, as to have formed a dictionary of the language, and a translation into Chinese of the whole Bible. [*Watchman.*

Methodists in Upper Canada.—A letter from Rev. Bishop Hedding, to the Editor of Zion's Herald, dated Kingston, U. C. Oct. 5, 1824, says—"We have now in this province 21 circuits, 34 itinerant preachers, 54 local preachers, 45 chapels, 500 congregations, and 6159 members. *Bost. Rec.*

The Directors of *The Society for promoting the Gospel among Seamen,* in the port of New-York, acknowledge a donation of $100 from Commodore Stewart, of the U. S. ship Franklin, and $200 from part of the crew of that vessel. *Religious Monitor.*

The London Jews Society have determined (says the Northampton Oracle) to establish a permanent mission at Jerusalem; and directed the Rev. Mr. Lewis to proceed thither as soon as convenient.—*Ib.*

It was a beautiful turn, given by a great lady, who being asked where her husband was, when he lay concealed for having been deeply concerned in a conspiracy, resolutely answered, that she had hidden him. This confession caused her to be brought before the governor, who told her; that nothing but her confessing where she had hidden him could save her from the torture 'And will that do?' said she. 'Yes,' replied the governor, 'I will pass my word for your safety on that condition,' 'Then,' said she, 'I have hid him in my heart, where you may find him.' This surprising answer charmed her enemies. *Fam. Vis.*

VARIATIONS OF OUR LANGUAGE.

Specimen of the first English Translation of the Scriptures made by Dr. Wickliffe, 1360.—"Matt. viii. 21—27. And whanne he was gone up into a littil schip, his Disciples suuden him, and lo great sterying was maed in the see, so that the schip was billid with waives, but he slept: and his disciples camen to him, and residen him; and seiden, Lord save us: we perischen. And Ihsus seiden to him, what ben ye of littil feith agast? thanne he roos, and commandide to the wyndes and the see, and a great pesiblenesse was maad. And men wondriden and seiden, what maner man is he this, for the wyndes and the see obeischen to him."—*Carlisle Visiter.*

MR. ADAMS.

"About two years ago, the Second Presbyterian Church in this city (Washington) being then recently organized, was, by reason of debt, greatly embarrassed, so much so, that it had well nigh passed under the hammer. At the earnest request of the trustees, the pastor went on to the north soliciting aid. The frutis of his exertions amounted to about $600. This sum, (although thankfully received, and really of great service.) by no means redeemed the church from its difficulties; still, independently of debts due to the banks in this city, the sum of $1200 was due to Mr. Sandford, the carpenter; he had been very indulgent, but now circumstances compelled him to be urgent: a suit was threatened. The trustees met, Mr. Adams being a pewholder and member of the board, was present. After much consultation amongst the trustees, and no door of hope was open, Mr. Adams rose and said, "gentlemen, if it will be of any service, I will lend you 600 dollars." The proposition was a generous one—particularly so, as it was difficult to say how, or when the money could be repaid The proposition was politely declined, until further efforts should be made to obtain the money in some other way. All efforts failing, a note for $600 was drawn, endorsed, and handled to Mr. Adams. Being asked whether the names were sufficient, Mr. Adams looking carelessly at the note, replied, "it is well enough to have this, as an evidence of the fact, "but," added he smiling, "if this note were never paid, I should never think of *sueing* the gentlemen"—But, continued he, Mr. B. this is only $600, how will you pay Mr. Sandford the balance? I am sure, sir, I know not, was the reply. "I asked the question," resumed Mr. Adams, "because I am willing to advance the whole amount; I am sorry for Mr. Sandford, and think it a pity he should be kept out of his money so long." A new note was drawn, the money was paid; Mr. Sandford was amazingly pleased, and ever since that period we have heard no more about the "*tribulations*" of the church."

THE UNKNOWN GRAVE.

Four months since, a dog took his station near a grave in the Church-yard of St. Bride, Fleetstreet. It has remained since upon the spot, and is fed by several of the inhabitants, who send him food daily. As he will not depart, a house has also been placed for him in the church yard. The animal howls when the sound of the organ is heard, and during divine service the grave-digger takes him to the engine-house.—No one can tell where the dog came from. He sits upon a particular grave, but as there is no name or headstone, the inmate of the tomb is also unknown [*Lon. Paper.*

It is the grave of one whose very name
Hath passed away! We know the Summer sun
Shone on him once, and warm'd his joyous blood;
The Spring's nectareous gale breathed on his cheek,
And wafted health and pleasure; days as fair,
And skies as bright and blue, as smile on us,
On *him* too smiled, in all their golden pride—
Our knowledge goes no farther—Poor unknown!
No tongue can tell his story—'tis a tale
Unheard by human ear—and unreveal'd
To human eye—Alas! no pious hand
Hath raised one fond memorial of love
Over that sod! Where are his kindred? they
Who should have soothed him 'mid his mortal pangs,
And sweeten'd by their tears the cup of death!
Oh! where are *they* who closed his faded eyes,
And followed his cold clay to its last chamber?
Are *they* no more—or did he die forsaken?
Not so—one friend still faithful to the last,
Clove to him in that hour of agony,
Watch'd his pale corse, and followed to the tomb
Him whom he lov'd in life—nor left him *then!*
See where he lies upon that lowly grave,
In sullen sorrow—deaf to every voice
Would lure him thence—Hark! how beneath the moon
He howls a requiem o'er the buried form,
Now hid forever from his grateful eye!
Shame on thee man! what are thy hollow friendships,
Compared to love like this? Come here and learn
A graceful lesson from yon faithful brute!
Ponder on all it teaches—then go hence
With chastened feelings, and a humbled heart.

From the United States Literary Gazette.

OMNIPRESENCE.

There is an unseen Power around,
Existing in the silent air;
Where treadeth Man, where space is found,
Unheard, unknown, that Power is there.

And not when bright and busy Day
Is round us with its crowds and cares,
And not when night with solemn sway
Bids awe-hushed souls breathe forth in prayers,—

Not when on sickness' weary couch
He writes with pain's deep long drawn groan,
Not when his steps in freedom touch
The fresh green turf, is man *alone*.

In proud Belshazzar's gilded hall,
'Mid music, lights, and revelry,—
That Present Spirit looked on all,
From couching slave, to royalty.

When sinks the pious Christian's soul,
And scenes of horror daunt his eye,
He hears it whispered through the air,
"A power of Mercy still is nigh."

The Power that watches, guides defends,
Till man becomes a lifeless sod,
Till earth is nought,—nought, earthly friends,—
That omnipresent Power—is *God*.

AGNES.

———:o:o:o:———

MARRIED, on Thursday evening, Nov. 11th, Mr. DAVID CASTLEMAN to Miss VIRGINIA HARRISON, daughter of Mr. Robert C. Harrison, Sen.—all of Fayette County.